RELIGIOUS.

Christianity Expounded by Prominent City and Suburban Preachers.

The Fifth Sunday After Pentecost.

Dedication of a German Catholic Church in Thirty-first Street.

BEECHER AND THE GILMORE JUBILEE.

A Young Congregationalist Preacher's First Sermon as a Unitarian Minister.

Father McNamee at St. Patrick's Cathedral.

Bishop Foster on the Incidents in the Life and Career of Paul and Timothy.

A Boston Divine on Unitarianism.

Memorial Sermon to the Late William A. Whitbeek at St. Paul's Episcopal Church. Yorkville.

WEST THIRTIETH STREET ROMAN CATHOLIC

CHURCH.

Dedication of a New Church to St. John the Baptist. To mention the names of the different societies that yesterday assisted at the dedication of the new German Catholic church, West Thirtieth street, would of itself occupy a column. Such assemblages are not of rare occurrence, 'so the reporter shall en. deavor to give some information more interesting to the readers of the Herald. The whole church was designed by Napoleon Le Brun, architect, of this city, and is of the purest style of French Gothic of the thirteenth century. The dimensions of the church are 162 feet long by 62 feet wide; height of nave is 62 feet; aisles, 30 feet. The clere story is supported upon clustered columns of elegant proportions, over the arches of which is placed a blank triforium beneath the clere story's windows, which windows are of large proportions, filling nearly the whole space between the nave arches, and are glazed with rich stained The three altars are formed of American and German marble. The high altar is unique in design, and, although the badalchin anique in design, and, although the badalchin and gradine are not yet constructed, the effect produced is very fine. Behind the sanctuary is placed the post choir for the use of the community in charge of the church. The building is as yet in an anfinished condition, the front part and vestibules being still unfinished. But sufficient has been constructed of the front and of its noble tower, which is as wide as that of Trimty church, to give an idea of what it will be, and what the popular architect intended it should be. When completed the church will cost night thirty thousand collars. As one entered the church and beheld the three bishops—Archbishop McCloskey, of New York; McQuade, of Rochester; Persico, Bishop of Savannah—all in purple; again, the Capuchins wearing their brown cloth cassocks, and the secular priests, among whom were some of the leading priests of New York, in surplice, and young ladies in white, bearing wreaths, one could not retrain from being Impressed with the solemnity of the occasion.

Services commenced by the intonation of the litany of the saints by the bishops and priests, at the conclusion of which Bishop McCloskey made the turn of the church, sprinkling holy water as he went. Mass was then ceaebrated by Bishop Persico, assistant priest Father Wayneh, Father Victor deacon and Father Stump sub-deacon. The music sung at mass was from Mozart's Twelftn, "Veni Creator," by Miliard, and was very well sung. After the gospel a sermon was delivered by one of the Capuchin fathers, who took for his text—"This is the house of God and the gate of heaven." He preand gradine are not yet constructed, the effect pro-

After the gospel a sermon was delivered by one of the Capuchin fathers, who took for his text—"This is the house of God and the gate of heaven." He previously commended the faith of the Teutons who had contribated to the building of the church, and exhorted them to persevere. Mass being concluded Dr. McCloskey ascended the altar and said:—Seldom or ever have I been so positively reminded of the sublime scene (which is described in Scripture) witnessed in Jerusalem at the dedication of the second Temple to the glory of the God of Israel by the Jews upon their return from Babylonian captivity. The processions of priests and Levites, the sound of cymbais and music caused old men and women to weep with joy and young ones leaped about under the same induence. Yet what was the solemnity of that occasion compared with the present. No divine holocaust was there offered, no divine presence was there to be found; but it is not so in the Christian temples. The Church cannot be consecrated, said he, so long as it owes ten cents to any man. It cannot be called the house of God so long as a man can say that house owes me anything. After paying a tribute to the generosity of the Germans of the neighborhood and to the Capuchin Fathers and Impressing upon the congregation the necessity of co-operating with their pastors in the future as in the past, he brought the cremonies to a close by giving his episcopal benediction.

ST. LUKE'S METHODIST EPISCOPAL CHURCH. Paul a Greater Sufferer Than Christ Himself-Christian Faith in God-The Lesson from Paul to Timothy-Sermon by Rev. Bishop R. S. Foster.

St. Luke's Methodist Episcopai church, Forty-first street, near Sixth avenue, was yesterday attended by a very small congregation. One would naturally suppose that the announcement that Bishop Foster would preach would be sufficient to draw together a large congregation; but, notwithstanding the announcement made, the church was, as before stated, poorly attended. This must be attributed to the absence of most of the congregation, who have gone to the country to seek cooler and purer air than Gotham affords, and not to any lukewarmness on the part of the congregation. Bishop Foster preached

THE SERMON, which was founded on the words of Paul to Timothy, which are found in the first chapter, twelfth verse, of the Second Epistle of Paul to Timothy-"For I know in whom ! believe," &c. The object of

werse, of the Second Epistle of Paul to Timothy—
"For I know in whom I believe," Ac. The object of
the sermon was to exhort the congregation to try
and obtain the faith of Paul. The sermon opened
thus, "In these words you have an example of the
faith and intrepidity of the apoetles and martyrs,"
and continued in substance as follows:—Paul was
in prison at Rome, and at the time of his writing
this letter was an old man. In a dark and gloomy
cell an old man, gray with years, sat bending over
parchment. Let us peep over his shoulder, and see
what he is writing to his son Timothy, not his
natural son, but to his son in the Gospel. Although
Timothy was not the natural son of Paul, he was
loved by him with a tender affection, such as a
father rarely has for his son. He loved him because
he taught him; he loved him because he was to contime the work which he at that time was prevented from performing.

The letter which he was writing was one of reminiscences, and still at the same time of sound doctrines. As he sat in his lowly prison cell scenes of
the past clump fondly to his recohection and claimed
utterance in words. He thought of when he was a
young and ardent man, when he persecuted with
unrelenting severity the young Church of Christ;
he thought of when he was on the road to Danmacus, and of how christ appeared to him and converted him; the scenes of his thirty years' persecution recarred vividity to his memory, which made a
trickle of pride run through his blood to think of
how he had been deemed worthy to suffer for his
Master. He had suffered persecution for thirty
years, and was a greater sufferer than his Divine
Master; he was thrice stoned; once the populice of Philippi though him dead and
threw him over the wall of the city, but he was
said alive, and, nothing daunted, he immediately
set out to do the same work for which he had been
stoned. Paul was one of the most zealous of the
apostles. This trait he developed long before he
became the promulgator of the truth. It was with
religious ze

deceive the people. When he was converted and shown the truth he entered upon his mission—the extermination of paganism—with all the zeal he had before manifested in persecuting the Church. Although Paul was a good and conscientious man, he would never have left such a glorious record for the perusal of the future generations had he not had some power not contained within himself to carry him through his troubles. Now, we all have a certain power which does not naturally belong to us.

a certain power which does not naturally belong to us.

We walk through life as a child on the brink of a precipice with its hand in that of its father. In this way it will venture on the very angular brink of the precipice, having full conidence in the strength and ability of the father. Just so we travel through life, venturing on the verge of destruction by swerving, but still having confidence in the ability of our Father to save us. We are also like the tyy, which twineth around the mighty oak. Alone the ivy would be broken and severed by the lightest gale; but clinging to the oak it withstands the storms and tempests of years. In conclusion, my friends, I would ask of you to try and not only retain, but increase your faith, your Christian faith, which can alone bind you to the oak of salvation.

ST. PATRICK'S CATHEDRAL.

at the high mass services with a goodly gathering

The Inner and the Outer Life-Sermon by Rev. Father McNamee. Notwithstanding the excruciatingly warm weather St. Patrick's Cathedral was filled yesterday

of devout worshippers. The sermon was preached by the Rev. Father McNamee, who took for his text that portion of the Gospel of the day where the Saviour instructs his hearers that an intention to do evil calls as greatly for judgment as the actual commission of a bad deed. The sermon, besides being an eloquent one, had the merit of being a short one-a coincidence of merits that the sweltering congregation no doubt fully appre-ciated. The reverend Father in open-ing remarked that there was a vast difference between human laws and divine laws. Human legislation was received from God for men's well being, but it only touched men's exterior acts. God alone could judge man for his interior acts—his thoughts and intentions. God sees the secret of our hearts and penetrates to the utmost recesses of our souls. When Christ came among the Jews there was a class among them who prided themselves upon their observance of the laws, but whose hearts were not pleusing to God. They were the Scribes and Pharisees—a set of men distinguished for their learning and outward show of plety, but who were in reality God's bitterest enemies. They spent their time in distorting the Holy Writings. They prayed in public and visited the sick, but not out of love for God, but that they might be seen by men and from men receive praise. Their whole religion consisting in pleasing their fellow men. In the Gospel Christ tells us that if our justice abounds not more than that of the Scribes and Pharisees we cannot enter the kingdom of God; for their brilliancy was simply an empty show, wanting in that which alone makes our acts pleasing to God, parity of intention, a desire to those things which God requires, and solely with the view of pleasing Him. The Saviour called their attention to the law which declared it as sht to commit murder, and then told them that he who harbored an intent to do wrong was as guilty as he who did wrong. He laid it down as law divine that men should not only refrain from taking the life of their fellow men, but that they should not harbor feelings of anger or revenge toward them. It was, however, clear from the different degrees of punishment men were threatened with by the divine law for committing sin that there were also different degrees of offence. First and foremost, in the matter of harboring feelings of anger, was that anger manifested against God Himself, and out of which arises the sin of blasphemy. Examples of this sin was Herod's conduct in slaughtering the Innocents, and that of Julian, the apostate, who died blaspheming the name of his Maker. The reverend Father then went on to describe what species on anger was sinial against God and to acts. God alone could judge man for his interior acts—his thoughts and intentions. God sees the

CHURCH OF THE MESSIAH.

The Uniterian Belief-Its Relations to Other Faiths-Its Practicability-Its Duty-Sermon by Rev. Rush R. Shippen, of Boston.

The pulpit of the Church of the Messiah, corner of Park avenue and Thirty-fourth street, was yesterday morning occupied by Rev. Rush R. Shippen, of Boston. The reverend gentleman based his sermon upon the words of Paul:--"We believe, and therefore speak." It is positive faith, he began, that gives power to utterance. No Church or sect can flourish on mere negations. It is said by

some that embraces a little of almost every faith, but not enough of any one. It does. Its first and great principle is "seek the greatest truth." It draws honey from every flower. Why were those walls erected? Why are we here? Why was this pulpit raised? To seek and to send forth that greatest faith. But recoilect that sometimes superstition is taken for faith. Thus the boy has faith in ghosts, and shuns the cemetery; but a larger faith comes in and drives away the idle superstition. He knows in an drives away the die superstation. He knows that he is encircled by God's protecting arm. But there are different kinds of faith. There is the faith of the passenger on shipboard who shuts his eyer and sieeps during the storm, and the nobler faith of the captain, who watches all night. The

trusting all to God; the other that does its best and leaves the rest to God. The one is shadow; the other substance. Let us be done with sleepy faith. Let us not confine ourselves by formulas. Have we no room for improvement? Would a map of this city drawn a hundred years ago give any idea of its present state? No. It has spread its boundaries to the north and to the south; it has crossed a river on the east and on the west. The map must grow with the city; and, therefore, we will not sterrecpresent state? No. It has spread its boundaries to the north and to the south; it has crossed a river on the east and on the west. The map must grow with the city; and, therefore, we will not sterreotype our faith. Look at Chicago—half of her in ashes. Have her maps changed? No. So with the formulas of some beliefs; naught but the formulas remain. And but for them perhaps the faith might have been fanned into like. They have smothered the flame, and now all are ashes. The speaker next alluded to the city of Meadville as perlaps one of the most beautiful cities of the Union. Not by the straight lines of a map are its beauties seen and enjoyed. Go to the hitis and view it with the landscape mingling. Look not allone from one point; study it on every side. Thus it is with religion; look not at formulas: look not allone from one point; study it on every side. Thus it is with religion; look not at formulas: look not from the single hill of Unitarianism. Drink in its charms from every side. It seemed to him, the speaker said, that

A CKRED IS A SHADOW

of a man's thinking. He said that his little son was one day trying to stand on the shadow of his own head. It seems as if some men were trying to do the same. Do your best; God will take care of your shadow. The Unitarians stand for faith—for faith in Jesus. They want the vital working faith; not the faith of the man who glorifles Christ as God and in the transactions of life denies Him at every step. We want to clear this faith from the accumulations of theology. We think the inscription of the Gospel received another during the Middle Ages. As the pure spring water gathers sediment as it courses down the mountain side and needs flitering, we will clear our religion of the impurities of human opinion. There are in the TEACHINGS OF CHRIST four conspicuous points. He teaches the Fatherhood of God, the brotherhood of man, work in this world, and something in the next. On yonder heights of Brooklyn there is a man who teaches that God is a shadowy effluence. Did not David

the prayer of Christ, "Our Father which art in heaven." We want a larger faith in man. He is Not an Anogh.

nor a demon. His passions though they occasionally ruin him, rightly used are his friends. With an education he must obtain their mastery or they will master him. Fire—the humblest slave—when once it ruies, rules with an iron sway. Long will Chicago, long will America remember

The passion of love—the holiest earthly flame—may become gross licentiousness. It is its abuse that has created the great social evil. The desire for gain may degenerate into miscrliness. After energing on this part of his discourse, the speaker spoke of a conversation in David Copperfield, "remember me at my best," said a young man to a parting friend. There is a best and worst in human nature. Look at the tablets in our charchyards. Each inmate left some friend who remembered him at his best. And so when we go to the other world we will be taken at our best. Old theologists taught that this world is a temporary prison. Not so. There are no bad days unless we make them bad; all are good if we work nobly. They taught that inne-tenths of the human race would be lost. Although he, the speaker, believed that retribution was as unvarying as gravity, he thought that as Mr. Peggotty had everything unchanged, the candle lit, all prepared to welcome his erring Emily, so the Love of God.

Ike the candle, will ever welcome the returning peniftent—will ever say "come back, my child, come back." Such is the belief of the Unitarians. They need no sterecty ped creed—they need to proclaim their religion with all their strength.

ST. PAUL'S EPISCOPAL CHURCH, IN YORK. VILLE.

Memorial Sermon to the Late William A. Whitbeck.
At the services yesterday morning at St. Paul's

Episcopal church, in Eighty-fifth street, between

Third and Lexington avenues, there was an unusually large attendance. The occasion, moreover, was one of unusual interest, the rector, Rev. W. R. Carroll, preaching a memorial sermon to the late William A. Whitbeck, a vestryman of the church. and prominently identified with its interests at the time of his death. The sermon was brief, but a feeling and eloquent tribute to the memory of its subject. It was founded upon the text St. Luke xx., 38—"Neither can they die any more." It was the prerogative of God to bring

GOOD OUT OF EVIL.

The feature of man's future was expressed in the text. The world was a graveyard; death was a great river flowing on to eternity. What was death? It was the curative of life. What was life? Who can say they have discovered this myslife? Who can say they have discovered this mysterious force? Science stands abashed before the mystery of life as before the mystery of life as before the mystery of death. What sunshine the words of the text spread over the future! It reveals a perpetual sabbath. Hereafter it would be impossible for man to die. Diseases no more will be known. Every imperfection that mars mortality shall be wiped away. To the Christian there was no such thing as death. Why cannot he die? Because he is united to Jesus Christ by the Holy Ghost, because Jesus Christ is dwelling in his heart, because he is the child of God. It was a great privilege to live. Their

is the child of God. It was a great privilege to live. Their

LITTLE CHURGH IN MOURNING to-day called to their memory Mr. William A. Whitbock so recently one of their most prominent members. His career was ended. As a man he was maniy and yet tender as a woman. As a public man he bade fair to attain the highest eminence. His career as a public man—which was a great thing to say in these days of political corruption—was one of untarnished honor and integrity. In all his relations as a public man, in society, in his family relations, he was the same upright, just man. He was cut of in the pride and prime of his manhood. The san shining bright this morning on his

NEW MADE GRAVE carried a lesson with it that should reach every heart. He hoped they would all emulate the example of the man whose memory they delighted to honor, as well as cherish his memory in loving remembrance.

THE CHURCH OF ALL SOULS.

Rev. William Adamson on "Faith Overcoming the World"-A New Unitarian

At the Boston anniversaries, held two or three weeks ago, Rev. William Adamson, a young Congregational preacher of this city, united himself with the Unitarian Society, and yesterday delivered his first sermon in the new faith at Dr. Bellows' church, in Fourth avenue. He chose as his text the fourth verse of the fifth chapter of the Pirst Epistle of John :- "This is the victory that overcometh the world, even our faith." No subject, said the preacher, is more frequently recommended and insisted upon in all the Bible than that of faith, which is here said to conquer the world. The writer of the epistle to the Hebrews ascribes almost all the remarkable events in Jewish history to faith working in the hearts of a few men and leading them to great exploits. In speaking of the power of Christian faith let us observe the influence which this feeling always exerts. In history the men of faith always carry the victory against the men of doubt. By this faith is meant that confidence which a man has that what he believes is true, and that what he does is right, and which acts upon him as an inspiration, impelling him to carry them out, to contend for them, to give them if possible a local habitation and name. This faith drove Abraham forth from the house of his fathers to build up a great nation in the land which God showed him. It was this faith that inspired Martin Luther when he nailed his theses to the door of the church in Wittenberg. Such a faith, though in a somewhat different sphere, Columbus must have had when he set out in search of the New World. In these instances we see how important a part this feeling has played in the history of mankind. Many of our greatest inventors have lived upon it for years. Christian faith is a natural endowment, as universal to humanity as electricity is to matter. Most persons have faith in honesty, and it keeps them honest in spite of themselves. But it is clear that men do not act up to the light that they have. The opium eater, in his sober moment, knows the terrible retribution he is bringing upon himself, and may form the strengest resolutions never again to partake of the drug; but where are all these resolutions when the hour comes for a reindulgence? They are like a straw in the rush of the mountain torrent. The reverend gentleman then touched upon the effacement of old superstitions of past ages by the wiser developments of rational thought. Even Satan, who has need an important point in all religions, is now refined away to the personified evil lusts of humanity, and his dark abode, which shows so terriby in Dante, is now nothing more than the uneasy conscience of the uniorgiven soul. It is true that when a person comes into possession of a new truth and fe in the hearts of a few men and leading them to great exploits. In speaking of the power

ST. STEPHEN'S CHURCH.

Sermon by the Rev. Dr. McGlynn-Peter's gard to His Church-Faith and Reason. At St. Stephen's church yesterday morning the Gurck. The audience, as usual, was large, and the singing excellent.

After the first Gospel the Rev. Dr. McGlynn preached, the subject being St. Peter and the faith committed to us. Jesus had come into Cæsarea Philippt and was speaking to his disciples, as it were, testing the faith that was in them. He had been already engaged in His mission, and it was wondered who it was that had done the extraordinary things He had done. The great ones of the country were fearing lest again the old prophecies were to be fulfilled or whether He of whom they had heard so much was the Messiah indeed. Herod feared that St. John the Baptist, beheaded for his miracles, had again appeared; others thought it might be Elias or Jeremias, or some of the other prophets. And Jesus, therefore, asked His disciples the question. "Whom do men say that the Son of Man is?" When the disciples had told Him the opinions that were circulated about Him, He then asked them whom they believed Him to be; and Simon Peter answered, "Thou art Christ, the Son of the living God." Jesus then replied, "Elessed art thou, Simon Peter, because fiesh and blood hath not revealed this to thee, but My Father, who is in heaven." Jesus, hearing this expression of Peter's faith, then founded the Church of God and made Peter the cornerstone on which it was to rest forever. "And I say unto thee, thou art Peter, and upon this took I will build My Church, and the gates of heil shall not prevail against it." Here, then, was Christ, laboring on His mission for the salvation of men; at the very ontset rewarding one of His disciples in most emphatic words for the faith he had expressed and signifying beyond; a doubt the sort of kingdom He was about to establish. The great things of earth had no part in this berifning, nor was there aught to tell that the God Man's power was now being exercised to appoint the chief of that Church He had come to establish. The history of the religions of the previous times had left no doubt about the persecutions which the Messiah's followers were to undergo; the dread there was of the presence of Jesus, which to us should teach the more plainly the divinity of His muture, was the animistakable evidence of the power the Saviour displayed in the works He had accomplished. With the Divine power at His command, with the Father's will ever His, He gave us in the words addressed to Peter the foundation of a Church, the only true Church, to establish which on a basis of infinited trength and the rever the more resplendently the more respende were to be fulfilled or whether He of whom they had heard so much was the Messiah indeed. Herod feared that St. John the Baptist,

and labor at its very greatest and how much could it perform? and how imperfect and weak, really, was that which it had done? And yet these reasoners, because they could not understand, at once condemn; because they were not themselves infinite they denied that there was an infinite Being. The preacher then entered into a profound discussion of the reconclination between faith and reason, and showed how easy it was to believe in Christianity and yet be endowed with sound reason, and how difficult it was to deny Christianity and be reasonable. To deny to god the power to give to men's souls the grace of faith was to deny Him an attribute without which He could not be God.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

A Sermon on Psalm Singing and Music Generally-Mr. Beecher's Visit to the Gilmore Jubilee-His Description of the Effect of the Playing of the Grenadier Guards' Band-Music an International Pacificator.

The summer exodus continues to leave its perceptible mark upon Plymouth church congregation. There were more empty chairs and half-occupied pews yesterday morning than there has been before this season, and so it will continue to be until autumn comes and brings the wanderers back again. Mr. Beecher spent Tuesday, Wednesday and Thursday at the World's Jubilee, at Boston. Those who knew that were not therefore very much surprised at the selection of the following text, and the delivery of a sermon about music:-Ephesians v., 19—"Speaking to yourselves in psalms and hymns and spiritual songs; singing and making melody in your heart to the Lord."

Mr. Beecher commenced his sermon by a reference, in a few short sentences, to the growing derelopment of musical culture in this country, and then referred to the first efforts to introduce music in New England, where they were ever on the alert to watch the devil; to the scandal that was aroused when the bass viol and the flute were added to the choir. When the organ was part of the music of the Church, then a Church must have so far backslidden that it was agreed on all hands that that Church might as well go over to Popery at once. We had lived to see a higher and growing intelligence with respect to music, and a liberty given to religion to employ any instrumentalities that could accomplish a divine purpose. Religion is not a poor stricken prisoner to be locked up in church, obliged to sing there only hymns. Religion is God's own child, and walks nobly on the earth, and has a right to everything that will make men better. The religion of our Churches, for the most part,

own child, and walks nobly on the earth, and has a right to everything that will make men better. The religion of our Churches, for the most part, was, however,

SIMPLY DOLEFUL.

The native music of America has been hitherto without much taste; it was not very elevating, it must be confessed, but it was very hopeful and was quite good enough for seed. We are greatly indebted to the Methodists and to those who are sometimes called "wild revivalists" for much of the music that has been useful in developing the popularity of a musical education among us. With no desire to forget the Masons and the Hastings, who had rendered great service in this direction, our greatest obligations were to the foreign immigrants, more particularly the Germans. They had brought to us much rationalism and more lager beer, but they had brought us more music than either, and for this the other two could be very patiently endured. We had become their pupils, and it was to the Anglo-Saxon race, who were our ancestors, that we were indebted for the development of music as well as other good things. Religious music was that which expresses or incites in some measure our higher feelings, Organ music was the noblest music that could be listened to. Like all things that were meant for time, and perhaps for eternity, it had taken ages to perfect, and it was not even yet perfect. The Chuich was fortunate in having peculiarly for itself the noblest instrument, for the organ was the noblest music ment, for the organ was the noblest music was when the music and the hymn were wedded to speak of the advantages of musical education to religion. "I taink," he said, "if we trace our notions of religion well to the source, we shall find they spring mainly from the hymn. I think if we consider what our notions of heaven are, you will find that it is Doctor Watts, rather than the revelved words and proved the highest form of truth—the truth that is in the head. Children are much neaver led in prayer in his own family will offer far more effectual prayer b

way. Do we want to know what we shall do to keep our American Sabbath? Well, I don't want to keep our American Sabbath? Well, I don't want to keep a Lord's Day. Well, I say, if you want to keep it, make it a singing Sunday. If ever you save the Sabbath it will be by making it the most attractive, nay, the most joyous day of the week. Our Methodist brethren are wise in this respect, they carry into their service the witchery of iervor and.

The FASCINATION OF SONG.

They get the life first, and then bring to bear the instrumentalities that would redeem this life. Then I think that music is doing much to promote an international peace. You will readily understand where I obtain this suggestion from. If you had stood with me last week in that four or five acre building in Boston, with its orchesta of 20,000 voices, you would have had this idea. If you could have watched the scene when the English Grenader Guards' Band marched along the floor, and then came to the front of the orchestra and played their national airs and ours together, and heard the enthuslasm, the cheering, the swelling forth of sentiment found a voice when they had done playing, you would never forget it, as I never shall. There were thrice three thousand men there who, had it been consistent with the characteristics of our countrymen, would have gone forth to embrace this band. I know one man who would have led them on. It was my pleasure to stand with the Lieut-mant Colonel of the regiment, who had charge of the band while in this country, and I said to him, "If you have any influence, sir, with the Queen, or with that part of your government having control of this band, I would suggest that you cable over to get permission of this band to play in each one of our cities. They will take back with them a better estimate of the good feeling of our people for your country than they will be able to do otherwise. There was a similar feeling manifested the next day when the German band played. Each band each day was the best. There was no check to the

ROSS STREET PRESBYTERIAN CHURCH.

The Fulness of Life-Sermon by Rev. Dr. Gibson, of Montreal.

The pulpit of the Ross street Presbyterian church is to be filled by able divines during the pastor's absence in Europe. Yesterday morning Rev. J. M. Gibson, D. D., of Montreal, preached an able doctrinal sermon from the thirty-first verse of the twentieth chapter of John-"That ye might believe that Jesus is the Christ, the Son of God; and thatbelieving, ye might have life through His name." In his introductory remarks he said that no one could fall to remark the greatness of the agencies employed in the work of redemption as set forth in the Scriptures. The first few verses of the opening chapter of John, "In the beginning was the Word," &c., and "the Word was made desh and dwelt among us" were a sample of the means employed in the great work of saving man, which must be no subordinate end. The great result to be attained through such a magnificent set of means, by the mighty agency of the Eternal Father, Son and Spirit, must be correspondingly glorious. We were accustomed to speak of the end in view as our salvation, but that was only a negative part, for that word simply conveyed the of deliverance from evil, whereas God proposed by this glorious redeeming work of His not only to deliver His creatures from evil, but to bestow upon them the highest good, which was to bestow upon them the highest good, which was wrought out for all who believed in Jesus by the 'power of the Holy Ghost. The Doctor then quoted apposite passages of Scripture, which showed the fulness of life that there was in Jesus, the final quotation being a part of the closing chapter in Revelations, where the inspired seer beheld a pure water of life, of which every child of man was invited to freely partake. The text had in it not only the ultimate object of life, but the proximate object of faith, and to the former of which he would exclusively direct attention. The question might be asked, "Have we not life already?" It ap-

peared not. We have something which is called life, but the life offered in the Gospel must be something very different, for God would not mock us by offering something which we had already. Yet it must have some connection with life in its ordinary sense else the word would be inappropriate and misleading. A great many people were careful to sever the connection of the word life from the old idea so as to give it an entirely new meaning, talking of "spiritual life" or the "life of the soul." He did find the words "eternal life" and so on, but those adjectives did not limit the extent of the word "life." The life ofered in the Gospel was life in the fullest sense of the term, without any restriction or limitation. Christ came that we might have life and have it more abundantly. The Doctor went on to say that the gospel idea of this matter implied that there was too much death in the life of unregenerated human nature to make it worthy of the name of life. There were elements of decay and destruction at work within us all the while, which dragged us down, and which would surely end in death eternal unless another and a better life be given as. The new life offered in the Gospel includes all that is good in ordinary life, purified from evil and perfected. This point was ably elaborated. All that we are asked to give up for Christ is to give up things that are evil. There is no straightening, it is all enlarging. Perfect health obdy, soundness of mind, purity of heart—the healthy use of all our legitimate natural desires; perfect beauty for the eye, the most exquisite music for the ear, unlimited truth for the mind, unchanging love for the heart, society, filendship, brotherhood; all this and much more is included in the promise of life. All the disorders that sin has introduced into our nature shall be forever removed, but the original faculties and desires shall remain, and they will be gratified in their perfection. The idea of life included far more than what he had cummerated. The noblest part of many the sec

ST. ANN'S ON THE HEIGHTS.

Bearing Each Other's Burdens-Dr. Schenck's Sermon Yesterday Morning-Some Sensible Suggestions.

The warm weather has had the effect of decreasing the attendance at St. Ann's. Many of the members of the congregation have left the city for the summer months, so that yesterday morning the congregation was not as large by a third, perhaps, as that which crowded the beautiful edince up to within a month past. One of the great features at St. Ann's is the music. The choir, which is a large one, is composed entirely of volunteers. The soloists are Miss Debbie Lee and Miss Ely, soprani; Mrs. Christianson and Miss Drill, contralti: Mr. Chauncey Ives, tenor, and Messrs. William Mills, C. A. Loretz and Gustavus Bresee, bassi, in addition to whom there is a chorus of fifty voices. Professor John M. Loretz, Jr., is the organist. During Professor Loretz's temporary absence during the summer his position as organist will be filled by Mrs. A. E.

The special music yesterday morning included the "Te Deum" in A flat by Ives, and the "Jubilate" by E. Howe, Jr.

DR. SCHENCK'S SERMON

was upon the subject of burden-bearing-bearing each other's burdens in this world, and thereby obeying the law of Christ. He said that after all the heaviest burdens we had to bear were those of other people. Bearing our own burdens was a matter of simple endurance, but bearing the burdens of other people was more than endurance—it was the excitement of emotion besides. It was the bearing of the weight and the feeling of sympathy. Therefore it was that we had this injunction that we bear one another's burdens. When Carist at Gethsemane manifested the agony of His soul He the world's sin and hore it upon His own shoulders—bore it away, farther away than the East is from the West, Bearing one another's burdens, therefore, was fulfilling the law of Christ—the highest law of Christ. In the fifteenth chapter of Romans, at the first verse,

we who were strong should bear the infirmities of the weak. Here was a clue to the philosophy of the subject of burden bearing, and it was explanatory of the language of the text. In a perfect condition of the moral world every one might be supposed to bear his own burden. We could scarcely conceive, however, of a perfect moral adjustment in which one would not be at all dependent-upon another. We had here

MEN OF MIGHTY STRENGTH—
men who were equal to herculean feats. We had great leaders of hosts, born kings of men. We had creat leaders of hosts, born kings of men. We had great leaders of hosts, born kings of men. We had sand less emotion—men without magnetism and vital force—men who had the ordinary gifts of reason that lifted them above the brutes, but men who had no emphasis or vitality, no transitive power.

power.

Dr. Schenck said that the omnipotence of God had no finer illustration than in the great disparity of His human creation. Apply the microscope to one cube of matter and then to another, and no two present the same superficies. Scrutinize the leaves cube of matter and then to another, and no two present the same superficies. Scrutinize the leaves of the forest, and no two were alike in configuration. Look at the faces of men, and there were no two that precisely reflected each other. But the grandest illustration of God's omnipotence, the preacher thought, was that there were scarcely two men on earth who had the same natural endowments, so that it was that here in this world there was a chain, and we were the links in this chain, every one being dependent upon the other. Unfortunately the strong had little toleration for the weak; they had no compassion for the inabilities of the weak.

Dr. Schenck asked, "What are burdens?" Not

weak; they had no compassion for the mabilities of the weak.

Dr. Schenck asked, "What are burdens?" Not THE PACK OF SIN which was pinioned to the shoulders of men. No! that load had to be borne by men, and no man was asked to help. We were not asked to bear any-body else's sins. We were asked to bear two classes of burdens—personal infirmity, which might be called suffering, and moral trouble, which might be called sympathy. The great charities of the world were bearing the burdens of the people, but we were called upon in our general relationship to men and women as we met them, to bear their burdens. The question, "Who is my neighbor?" was not to be answered by saying. "The man who lives next door," We had a responsible relationship to every-body whom we met in this world. If you are strong and he is weak, and his weakness is manifest, you are called upon to help bear the burden of the infirmity. There were so many little weaknesses, or meannesses, if you choose, that we encounter in our aduly life—so many things we meet in men that we despise and scorn. That should not be. In many instances they were constitutional. There were a thousand things that would make a man a mean man; but don't despise him for it. His home might be anything but

A BREEDING FLACE OF NOBILITIES, and the consequence was that the man was made what he was. Try and make something better out of him by bearing his burdens. If he be mean give him an example of nobility and teach him a lesson. How constantly do we who are strong refuse to bear the burdens of the weak in the matter of children and servants? The preacher said he often wondered why it was that children were as sweet and forgiving and loving as they were when there were so many tyrannies exercised over them by thoughtless parents. How little did we put up with people's ignorance in this world? We were ready to give a hasty word to the one who was not equal to us in intelligence. If a man had a prejudice we would say that this was the result of his ignorance, forgetting that pre

dice we would say that prejudice had found a lodging place in the truest heart.

Are Reburk.

There was no class of people in the world, he said, who were so much attacked as members of the church, not only by non-members, but members of the church, who thought they were better than the others were. How many there were who, when they had seen a member of the communion doing wrong, did not go to him, and in kindliness and sympathy advise him to do differently? On the contrary, how many there were who had not come with a little morsel of sweet gossip under their tongues, saying "Mr. So-and-so had been doing such and such" Dr. Schenck said that it was not their business to injure those who had fallen, but to bear each other's burdens, thus fulfilling the law of Christ. He did not believe that we should give up our lives entirely to it. He did not believe that the Bible expected us to be common carriers or to

50 ABOUT LIKE AN ASS

with panniers, in which anybody could put their loads and weigh you down; but it was our duty to help the weak. Those who had a surplus should give to those who had poverty. There were thousands who only wanted you to talk and be kind to shem: it was more creeous than all your gold. In

conclusion Dr. Schenck exhorted his hearers to begin observing this law of Christ at once.

NEW JERSEY CHURCHES.

CHURCH OF THE SACRED HEART.

Laying the Corner Stone—Address by
Right Rev. Bishop Bayley.
Yesterday the Right Rev. Bishop Bayley, of Newark, laid the corner stone of the Church of the Sacred
Heart, about to be erected by the congregation of St. Mary's Roman Catholic Church, Mount Holly, N. J. A number of the clergymen of the diocese were present at the ceremonies, viz :- Rev. Thaddeus Hogan, paster of Mount Holly; Very Rev. P. Byrne, of Camden, N. J.; Rev. F. Fitzsimmons, Trenton; Rev. J. J. McGahan, East Newark; Rev. E. A. O'Brien; Rev. Elph. Godin; Rev. F. Leonard, Bordentown, and Rev. P. F. Connolly. At half-past three o'clock P. M. a procession was formed by the dentown, and Rev. P. F. Connoily. At half-past three o'clock P. M. a procession was formed by the Temperance, Benevolent and Sacred Heart Societies, which moved in order to the spot on which the sacred edifice will be raised. The site is on an eminence, overlooking the beautiful scenery of the surrounding country. After the chanting of the Psaim 'O, Quam delecta tabernacula tua," and other appropriate canticles, the Right Reverend Bishop proceeded to biess the ground first, and then the corner stone, a large square block of dark gray limestone, The Bishop then addressed all present in a clear, audible tone of voice. His remarks had reference chefly to the spread of Catholic teaching and Catholic influence, and to the indefatigable labors of the devoted ministers of the Catholic people of Mount Holly, but even to himself. He hoped that what was now commenced would terminate most successfully, and that the grand result would be well merited blessings from God upon themselves, their families, their homes and their pastor. The Right Reverend Bishop concluded his remarks by requesting the people of Mount Holly but co-operate generously with Rev. Father Hogan in the good work he had undertaken.

THE PULPIT IN ULSTER COUNTY.

FIRST REFORMED CHURCH, AT KINGSTON, The Resurrection of the Body More Marvellous Than That of the Soul-Discourse by Rev. D. N. Vandevere.

KINGSTON, N. Y., June 23, 1872. The beautiful weather this morning, after the severe heat of the past few days, exerted a favorable influence on this church-going community, and tended to crowd the churches with fashionablydressed congregations. The ladies took advantage of the sunshine to appear in their most elegant toilets, which pleasantly relieved the sombre religious hues of the interiors. The First Reformed church, situated on the corner of Wall and Main streets, where the Rev. D. N. Vandevere officiates, was unusually well filled, owing somewhat, no doubt, to the announcement that a new and superexcellent choir had been engaged, and would sing for the first time this morning. Professor J. Al. Van Kuren, organist; Miss Lillie Curtis, soprano; Miss Sarah Houghtaling, contralto: Dr. Nelson Ingram, tenor; Mr. A. Hendricks, baritone, comprise the new choir. During divine service the choir gave, with excellent effect, "The Lord is My Shepherd." The unison was perfect;

THE LOW, MELLOW TONES of the organ floated out, mingled with the voices of

the singers, and filling the church with sweet sounds. The organ execution throughout was marked with excellent taste and judgment, never drowning the voices of the singers, but sinking and swelling with their voices, soltening and mellowing their notes. The character of the music was subdued and sweet rather than good or imposing; but its influence was eminently religious and emotional. This new choir will go far to make Mr. Vandevere's church a favorite with all church-goers who love good music and hall the aid which sacred harmony brings, elevating the soul to the contemplation of the greatness of the Creator. It would be difficult to over-estimate the effect of music as A STIMULANT TO DEVOTION, and clergymen cannot do better than bring their congregations within reach of its softening and refining induence.

The popular pastor delivered one of his characteristic sermons, faking his text from John v., 28, the singers, and filling the church with sweet

the popular pastor delivered one of his charac-teristic sermons, taking his text from John v., 28, 29—"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His-voice and shall come forth; they that have done good unto the resurrection of hie, and they that have done evil unto the resurrection of damna-tion."

The reverend gentleman commenced his discourse by saying that Jesus Christ often enunciated truths which His auditors could not understand, but that

course by saying that Jesus Christ often enunciated traths which His auditors could not understand, but that

MADE THEM MARVEL.

He declared that through the promulgation of His gospel souls dead in sin would be resurrected to life, and they were amazed and looked incredulous. But He assures them that they need not be astonished at that, for the time was coming when he would call and the dead bodies in their graves would be raised and revived.

THE RESURRECTION OF THE BODY is a greater marvel than that of the soul, because it is more improbable. The soul is an emanation from God. We are conscious that we live; we are also conscious that we did not create ourselves. Our earthly parent is the father of our flesh, but God is the creator of our spirit; so that the soul has a natural relationship to God; is exempt from

THE LAW OF DEATH; a constant witness to our superiority over the brute and atfinity to the divine. This dignity seved it from annihilation the moment it transgressed; and so we may naturally expect the resurrection of the soul. It proclaims it lised, and all men believe it; whereas everything goes against the reconstruction of the body. There is no desire for it, which could be interpreted as a presumption in its favor. All THE DISHONORS OF THE GRAVE contradict any hope that the body will rise again. Pliny pronounced it impossible. Celsus stigmatized it as abominable: no one ever dreamed of the body being resurrected. So that the reanimation of the soul is not the greatest marvel, but that of the body; not the impossible but ever the inconceivable. There is also greater power involved in the reconstruction of the body. There is vast outlay of omnipotence in

of the soul is not the greatest marvel, but that of the body; not the impossible but ever the inconceivable. There is also greater power involved in the reconstruction of the body. There is vast outlay of omnipotence in MARSHALLING THE FORCES OF NATURE.

Nevertheless, back of all apparent complication there is the stern reign of law; there is great expenditure of power in relashioning the soul, and yet here there is simplicity, so that no soul jostles amid a million others. But in the resurrection of the body it is different. There seems to be nothing but arbitrariness, confusion, complication. The body dissolves, crumbles to dust, passes into the vapors of the air; yet Almighty power guards every atom,

ETERNAL VIGILANCE WATCHES

every particle, so that in the resurrection each one returns and restores the identity of the person to whom it primarily belonged. The identity will be preserved, for otherwise death would be annihilation; not, perhaps, an identity of all the materials that ever composed the body, for both body and mind are perpetually changing. We alter but do not go back. What we have been is a memory, but can never be a reality again. But the body that sinks into the grave shall be raised, otherwise it would not be a resurrection, but

A NEW CREATION.

And if there be anything august in the power of God, it is that it shall protect every particle of dust that made up the earth's countless populations; keeping them all distinct and separate; and when the summous shall break all shall rejoin their own proper persons as though they had never been dissolved. That is a marvel that overtops everything but the faith of man. And another consideration that makes the resurrection of the body the greatest of marvels is that its character will depend on moral life. It seems almost equivalent to GOD LAYING ASIDE HIS DIVINITY and endowing man with sovereignty by endowing him with power to determine the character of his resurrection are power to anything else in the universe. He controls matter, governs angles;

or evil as

CRASHES OF DISCORD.

And though no sentence fall from the lips of Christ, self-acquitted or self-condemned, you will press from judgment to glory or perdition, The resurrection of the body, then, includes that of the soul. The body cannot live without the soul, and both constitute personality. We set apart a certain location for the burial of our dead. It is sacred ground, because our loved ones are sleeping there. Christianity says that the graveyard is sacred from higher associations. For here shall be the scene of the Mediator's grandest triumph, when the dead shall come forth and hall him as

him as

THE CONQUERER OF DEATH

and the grave! The fruit is better than the blossom. The body becomes decrepit. It is only the
failing of the leaves just before the fruit of immortaility appears. Old in time, with wrinkles and infirmities, but young in eternity; radiant with the
flush of perpetual juvenescence.

MARVEL OF MARVELS!

that this corruptible should put on incorruption;
this mortal put on immortality!